HADHARAT YUSUF(ALAYHIS SALAAM)

Lineage

Hadharat Yusuf(A.S) was the son of Hadharat Yaqoob(A.S), and the grandson of Hadhrat Ishaaq(R.A) and the great-grandson of Hadharat Ibrahim(A.S). Like his illustrious family, he was also a Nabi. He is mentioned 26 times in the Noble Qur'aan. He also bears the great honour of having an entire Surah, "Surah Yusuf", which mentions his life-story, named after him. Surah Yusuf is an unsurpassable treasure house of morals and advices. The Qur'aan has called the story of Hadharat Yusuf(A.S) "Ahsan-ul-Qasas" -the best of stories.

Hadharat Yusuf(A.S)'s Dream.

From childhood, Hadharat Yusuf(A.S) had certain qualities which made him outshine his brothers. Hadharat Yaqoob(A.S) recognized the shining light(noor) of prophethood which illumined from his forehead. Hadharat Yaqoob(A.S) was also informed through divine revelation that his little Yusuf, was a Nabi of Allaah. Therefore Hadharat Yaqoob(A.S) loved him more than all his children. Hadharat Yusuf(A.S)'s step-brothers could not stand this unconditional love of their father. They decided that:
`Either this love is removed from our father's heart or we must get rid of Yusuf.'

Hadharat Yusuf(A.S) dreamt that eleven stars, the sun and the moon were prostrating to him. When he narrated the dream to his father, he was prohibited from relating the dream to anyone else. His father warned him :
`It should not be that upon hearing this, your brothers plot against you. Indeed Shaytaan is always in pursuit of man. The interpretation of your dream is very clear.'

The blazing fire of jealousy compelled the brothers to plot against Hadharat Yusuf(A.S).
"A speaker from among them said :`Do not kill Yusuf, but cast him into a dried-up well. Some caravan may pick him up. If you will do anything.@
YUSUF-10
After this discussion, the brothers went to Hadharat Yaqoob(A.S):
"They said :A O our father! Why do you not trust us with Yusuf, seeing we are indeed his sincere well- wishes? Send him with us to-morrow to enjoy himself and play, and we shall take every care of him.@

Hadharat Yaqoob(A.S) sensed that they had evil intentions.

"He said:`Indeed it grieves me that you should take him away. I fear that a wolf may devour him whilst you are unaware.' @ YUSUF-13

"They said:`Should a wolf devour him while we are a strong group ? Then indeed we are the losers!= @ YUSUF-14

The Well of Can'aan.

On the pretext of taking him for a walk, the brothers of Hadharat Yusuf(A.S) took him and threw him in a dried-up well as planned. On returning home, they drenched his shirt in the blood of an animal. They came to their father crying:
>Oh our father, although you may not believe us, but we were racing with one another and suddenly a wolf carried of Yusuf.= When Hadharat Yacoob (A.S) saw the shirt , he saw that although it was drenched in blood, it was not torn in many places. Immediately he realised the truth.

A They brought his shirt with false blood. He (Yaqoob)said:=No ! But you have invented for yourselves an affair.= @ YUSUF - 18

Hadharat Yusuf(A.S) and Slavery

An Ishmaelite caravan from Hijaaz was travelling from Syria to Egypt. On seeing the well, one of them went to draw water from it. When the trader lowered the bucket, Hadharat Yusuf(A.S) thought that it was his brothers being sympathetic to him. So he held on to the bucket. The Ishmaelite trader raised the bucket. On seeing the boy, he shouted to the others:
AOh glad tidings ! Here is a youth!= YUSUF - 19

The traders took Hadharat Yusuf(A.S)as a slave to Egypt.

According to the prevailing custom, they put him on sale in the bazaar. One of the high-ranking nobles, the commander of the Egyptian Army, Potiphar was passing through the bazaar. He purchased Hadharat Yusuf(A.S) and took him home. He told his wife:

AKeep him honourably, perhaps he may be of benefit to us , or we may keep him as a son@ YUSUF - 21

Pothiphar took care of Hadhrat Yusuf (A.S) as his own. He also handed over to Hadhrat Yusuf (A.S) the responsibility of his dealings and his state duties. All this occured under the will and command of Allaah.

"Thus we made a place for Yusuf in the land. And it was in order that we taught him the interpretation of discourses. Allaah Ta'ala is dominant in his purpose, but most of the people do not know." YUSUF-21

The Wife of the Aziz of Egypt.

After being thrown into the well and sold into slavery, Hadharat Yusuf(A.S) had still to endure another test. Hadharat Yusuf(A.S) was in the flower of youth. He possessed every quality of beauty. The wife of the Aziz (Potiphor) could not keep rein on the straining of her heart. She began to express her affections to Hadharat Yusuf(A.S). But how was it possible for the eminent Prophet of Allaah to fulfil the lowly desires of the wife of the Aziz.

The Lofty Qur'aan mentions the incident:
"And she in whose house he was, tempted him against his will. She locked the doors and said : >Come to me != He replied: AMa=azAllaah @(I seek protection in Allaah) YUSUF 23

Hadharat Yusuf(A.S) fled to the door, and the wife of the Aziz ran after him. The door opened, and there stood the Aziz and the women's cousin.

"She said: > What is the punishment for him , who intends evil with your family, except that he should be imprisoned or a painful punishment be meted out. He said: > She is one who tempted me against my will.=@ YUSUF-25
"A witness from her family bore testimony:
`If his shirt is rent from the front then she has spoken the truth, and he is of the liars.= @ YUSUF-26

"And if his shirt is torn from behind, then he is truthful." YUSUF-27
"When he (the Aziz) saw the shirt rent from behind, he said:
`Indeed it is your scheme.
Indeed your plots are mighty.' @ YUSUF -28

***Yusuf! turn away from this! And you (women) seek forgiveness from your sin.
Indeed you are guilty!*** ***YUSUF-29***

To avoid embarrassment and disgrace, the Aziz terminated the matter there and then, but the incident did not remain secret.

***"And the women in the city said:
>The wife of the Aziz has solicited her slave against his will. Indeed she is in love with her slave. We think she is in grave error.' @ YUSUF -30***

"When she heard their malicious gossip, she sent a messenger to them, prepared for them couches, and gave each of them a knife. Then she said :>Come out in front of them.' When they saw him , they were astonished , and cut their fingers. They said : AHow perfect is Allaah ! This is not a human, but an honourable angel! @ YUSUF-31

AShe said: >That is the one regarding whom you taunted me. Indeed I tempted him against his will, but he abstained. If he does not do as I command, he will be imprisoned, and he will surely be disgraced.' @ YUSUF-32

*The wife of the Aziz said:
`I wish to take control of his heart, but he was never out of control.'*

When Hadharat Yusuf(A.S) heard this, and he saw the behaviour of the wife of the Aziz and the other women, then he prayed to Allaah Ta'ala:

"Oh my Rabb! the prison is more beloved to me than to which these women are inviting me. If you do not avert their plans from me, and if I had to incline towards them, then I will be of the ignorant.@ YUSUF-33

"Then his Sustainer responded to him, and averted their guile. Indeed He(Allaah) is the All- Hearing, the All- Knowing.@ YUSUF - 34

Although the Aziz-e-Misr realised the innocence of Hadharat Yusuf(A.S), upon seeing his wife's humiliation, he sentenced him to prison for a certain period. He wished the people would forget this incident and that the gossip would die down.

Hadhrat Yusuf(A.S) in Prison.

According to the Tauraat, not even in prison was the great jewel of wisdom and intelligence dimmed. The prison officers were convinced that he was innocent. Soon the management of the prison was placed in his hands. He was loved by all in the prison.

Tabligh in Prison

Along with Hadharat Yusuf(A.S), two other people also entered the prison, the Royal cup-bearer and the Royal cook. One day both the youngsters went to Hadharat Yusuf(A.S). The cup-bearer said:`I dreamt that I was squeezing grapes to make wine. ' The cook said:`I dreamt I was carrying a tray of bread on my head, from which birds were eating.'

Hadharat Yusuf(A.S) said: `Together with this knowledge (which Allaah has given me), Allaah Ta'ala has endowed me with the knowledge of interpreting dreams. I will inform you of the interpretation of your dreams before your food comes to you. I will tell you something. You should ponder over and try to understand it.'

"Oh my fellow prisoners, are various deities better, or Allaah Ta'ala, the One, the dominant." YUSUF-39

A*You do not worship apart from Allaah,(any true deity) except names, which you and your forefathers have invented. Allaah Ta'ala has not revealed for them (the deities) any proof. Judgment is not for anyone, but Allaah. He (Allaah) has commanded that you not worship anyone save Allaah. That is the straight Deen- religion. But most of the people do not know.'* @ *YUSUF-40*

After conveying this message of guidance, Hadharat Yusuf(A.S) told them the interpretation of their dreams.

`Friends! He who dreamt he was squeezing grapes, will be freed. He will serve the king as the royal cup-bearer. He who dreamt of the bread, will be executed, and the birds will pick at his head.'

Then Hadharat Yusuf(A.S) turned to the cup-bearer, who he was confidant will be set free and said:`Mention my case to your Master.'

When the cup-bearer was freed, he at once became involved in his duties, and forgot about Hadharat Yusuf(A.S). For many years Hadharat Yusuf (A.S) remained in prison.

The Dream of the Pharaoh.

While Hadharat Yusuf(A.S) was still in prison, the Pharaoh of the time had a strange dream. He dreamt of seven fat cows and seven lean cows. The seven lean cows devoured the seven fat cows. He saw seven green ears of corn and seven dry ears of corn, and that the dry ears of corn devoured the green ears of corn.

When the Pharaoh awoke the next morning, he narrated his dream to his ministers, who were very puzzled by this strange dream. At that time the cup-bearer remembered Hadharat Yusuf(A.S).

He told the Pharaoh:`If you give me a little time I will find out the interpretation.'

With the permission of the Pharaoh, he went to the prison. He told Hadharat Yusuf(A.S) the king's dream and asked him for the interpretation. Hadharat Yusuf(A.S) interpreted the dream:

"You shall sow crops for seven years continuously. Whatever you harvest leave it in its ears, except a little from which you will eat.@ YUSUF- 47

"Thereafter seven harsh years will come, which will devour that which you stored, save a little which you will preserve.@ YUSUF -48

"Thereafter will be a year wherein mankind will have rain and they will squeeze (grapes and fruit).@ YUSUF-49

The cup-bearer then relayed the interpretation. When the Pharaoh heard the interpretation, he said:`Bring this amazing person to me."
The cup-bearer went to Hadharat Yusuf(A.S), but he refused to leave the prison, saying: `I am not prepared to leave the prison in this manner.Tell your master to investigate the case of those women who cut their fingers.

The matter of their evil plots must be settled. My Allaah is aware of their plots.'

Upon hearing this, the Pharaoh called those women. He said to them: `Clearly and truthfully tell me the reality of that incident when you tried to entice Yusuf?'

"They said: `How perfect is Allaah ! We do not know anything evil about him.@ YUSUF-51

The wife of the Aziz was also present. She was no more in the throes of love. Calm and poised, she no longer feared disgrace. When she realised that Hadharat Yusuf(A.S) wanted the truth to be exposed, then, against her will, she said:

ANow the truth is unveiled. I tempted him against his will .Undoubtedly he is truthful.@ YUSUF - 51

At last the truth was exposed. She who had laid the accusation, had to admit that Hadharat Yusuf(A.S) was innocent. When the Pharaoh became aware of the truth, the awe and greatness of Hadharat Yusuf(A.S) entered his heart.

"He said: `Bring him to me, so I may keep him specially for myself.'@ YUSUF-54

When Hadharat Yusuf(A.S) was brought to the court. The king said:

"Indeed, today you are in our eyes respected, trustworthy.@ YUSUF-54

He asked Hadharat Yusuf(A.S):

>What is the solution to the drought portrayed in my dream.'

Hadharat Yusuf(A.S) replied:

"Appoint me over the store-houses of the land. Indeed I am trustworthy, aware.@ YUSUF - 55

The Pharaoh appointed Hadharat Yusuf(A.S) as trustee, not only of agriculture, but over all the affairs of the country. He also handed the keys of the Royal Treasury. Allaah Ta'ala gave Hadharat Yusuf(A.S) authority over the affairs of the Aziz. As it is mentioned in the Qur'aan, he was given "tamkeen fil ardh" (establishment on the earth). These glad tidings of "tamkeen fil ardh" were mentioned twice in Surah Yusuf. When Hadharat Yusuf(A.S) was given authority over the affairs of the state, he executed

programmes that were beneficial during the next fourteen years, as portrayed in the dream.

The Drought and the Family of Hadharat Yaqoob(A.S)

With the drought starting of Egypt and the surrounding areas were afflicted by severe famine. In Can'aan, Hadharat Yaqoob(A.S) told his sons:`The Aziz of Egypt has announced that he has grain stored away. All of you go and purchase some grain.'

According to their father's command, the Canaanite caravan set out to Egypt.

"And the brothers of Yusuf came. When they went to Yusuf, he recognized them while they did not recognize him." YUSUF-58

In the Tauraat, it is mentioned that the brothers were accused of spying. Therefore they were summoned in the presence of Hadharat Yusuf(A.S), giving them the opportunity to speak to Hadharat Yusuf(A.S) face to face. Hadharat Yusuf(A.S) enquired in detail about his father [Hadharat Yaqoob(A.S)], and his full brother Binyameen (Benjamin).

"When he (Yusuf) prepared their goods, he said: > Bring your brother from your father to me. Do you know that I give full measure and I am the best of hosts.'@ YUSUF - 59

"If you do not bring him to me, there will not be any measure for you, nor will you be able to come to me.@ YUSUF-60

When the brother=s were leaving, Hadhrat Yusuf (A.S) secretly commanded a servant to put amongst their belonging that money with which they had paid for the goods. He thought :>Upon returning home, they will find the money, then they will definitely return.

When the caravan returned home, they related all that transpired to their father. They said: >Egyptians have told us clearly that we cannot return, nor should we think of purchasing more grain, until we take our step - brother Binyaameen with us. We will take care of him in every way.= Hadhrat Yaqoob (A.S) replied:

"Shall I trust you with him, as I trusted you with his brother before. Allaah Ta'ala is the best of Protectors. He is the most Merciful of the Merciful ones." YUSUF-64

When they unpacked their goods, they found that their money was returned. Thereupon they said:

`Oh our father, what more can we wish for? Now give us permission to go to Egypt once more and bring provisions for our family. Send Binyameen with us too .We will take care of him.'

Hadharat Yaqoob(A.S) replied:

`I will not send him with you until you do not take a pledge(that you will bring Binyaameen back) in the name of Allaah Ta'ala.'

After taking the pledge, the Caravan of the brothers once again left for Egypt, with Binyaameen among them. While sending them off, Hadharat Yaqoob(A.S) advised them.:

"My sons! Do not enter form one gate, but enter from different gates. I cannot avail you against Allaah Ta'ala at all. Judgement is only for Allaah Ta'ala. Upon Him do I rely, and upon Him do those who put trust, rely." YUSUF-67

Once they were en route to Egypt, the brothers began ill-treating Binyaameen. They taunted him for being their fathers favourite. They were jealous because Aziz-e-Misr specially called for him.

"When they came to Yusuf, he betook his brother to himself. He said:>Indeed I am your brother, therefore do not be grieved over their actions.'@ YUSUF-69

When the caravan once again prepared to depart homewards, Hadharat Yusuf(A.S) commanded that the camels be loaded with as much grain as they could carry. Hadharat Yusuf (A.S) wished to keep his brother Binyaameen with him, but the Egyptian Law was such that a foreigner could not be detained with out any valid reason. Hadharat Yusuf (A.S) did not want the truth to be exposed as yet. Before the caravan could depart, he secretly slipped the Royal Goblet into Binyaameen's luggage.

"He put the cup in his brother's luggage." YUSUF-70

The Cananite caravan had hardly travelled a short distance, when a servant who was entrusted with the care of the Royal Goblet, found that it was

missing. He thought that besides the Cananites, no one else had been staying at the palace, so therefore they must have stolen it. He immediately came running and screaming.
"Then a crier cried: >Oh caravan ! Indeed you are thieves'@ YUSUF-70

"They turned towards them saying: >What do you find amiss?=
YUSUF-71
"They said:`We miss the King's Cup and a camel's load will be (as reward) for whosoever brings it, and I am the guarantor.' @ YUSUF-72

"They (the brothers) said: >By Allaah ! Assuredly, You know that we did not come to cause mischief in the land nor are we thieves.=
YUSUF-73
"They (the Egyptians) said:A What will be his punishment if you are found to be liars. YUSUF - 74

A They (the brothers) replied: `His punishment will be, that he in whose luggage it is found shall himself be the recompense of it.@ >And that is how we punish the wrong-doers.= YUSUF -75

They were taken to the Aziz. When the goods were searched, the goblet was found in Binyameen's luggage.

"He (Yusuf) began (to search) their (the brothers') luggage before his brother's bag. Then he (Yusuf) took it out from his brother's bag."
YUSUF-76
Thereafter Allaah Ta'ala says:

"Thus we made a scheme for Yusuf. He could not take his brother by the Law of the King, except as Allaah willed. We will raise in ranks whomsoever we will. And above every learned one is the All-knowing."
YUSUF-76

In this manner Binyameen was detained in Egypt. Then the brothers remembered the pledge they had made to their father. Through flattery they tried to encourage the Aziz to allow Binyameen to return, but they were unsuccessful. After discussing the matter they decided to return home and tell their elderly father the truth. They would ask some who were in the caravan to verify their story.

Accordingly the brothers returned home. Without any omission, they related the incident to Hadharat Yaqoob(A.S). In the incident of Hadharat Yusuf(A.S), he had sensed their uncertainly, so he said:
>You have invented a story. Binyameen and theft? It is impossible! Now I cannot do anything save endure patiently. Patience is best. It is not impossible for Allaah Ta'ala to gather the two and bring them back to me. Undoubtedly Allaah Ta'ala is the All-Wise.
"He turned away from them and said: ***`Oh for the grief of Yusuf! @***

Excessive weeping had made Hadharat Yaqoob(A.S) blind, and anxiety had depressed him , but he patiently relied on Allaah Ta'ala. Upon seeing his condition, his sons said:
`By Allaah! Will you forever waste away remembering Yusuf,or kill yourself thinking of him."

Hadharat Yaqoob(A.S) replied:
`I am not complaining to you, neither am I troubling you.'

"He said:
>I complain of my grief and anxiety to Allaah and I know from Allaah Ta'ala that which you do not know.' YUSUF-86

Hadharat Yaqoob(A.S) said:
`Look! Go to Egypt and once more search for Yusuf and his brother. Do not despair of the mercy of Allaah Ta'ala. To despair of the mercy of Allaah Ta'ala is a sign of disbelief.'

The brothers headed for Egypt the third time. When they reached the Royal Court, they put forward their request in a very affectionate manner. When Hadharat Yusuf(A.S) heard his father's grievous state, he was very much shaken. He could no longer suppress himself and said:

"Do you remember what you did to Yusuf and his brother in your ignorance ?@ YUSUF-89

Upon hearing this strange turn of conversation, they said:
AAre you really Yusuf ?" YUSUF-87

Hadharat Yusuf(A.S) replied:

>I am Yusuf, and this is my brother ! Indeed Allaah Ta'ala has favoured us. Assuredly, whoever fears (Allaah) and endures patiently, Allaah Ta'ala will not waste reward of the good-doers' YUSUF-90

The brothers said:
> By the Oath of Allaah ! Indeed Allaah Ta'ala has chosen you above us, and indeed we have been the wrong- doers.' YUSUF-91

When Hadharat Yusuf (A.S) saw how humiliated his step-brothers were, with prophetic benevolence, he immediately replied:
"You will not be reproached today. May Allaah Ta'ala forgive you. He is the Most Merciful of the merciful ones." YUSUF-92

Hadharat Yusuf(A.S) said:
"Take this shirt of mine and cast it on my father's face, he will regain his sight. And bring your entire family to me.@ YUSUF-93

While the caravan set out for Can'aan with Hadharat Yusuf(A.S)'s shirt; through Divine Revelation, Hadharat Yaqoob(A.S) smelled the fragrance of Hadharat Yusuf(A.S). He began saying:
>Oh people of Yaqoob! If it was not for your saying that age has made me senile, then I would have said with conviction, that I can smell the fragrance of Yusuf.'

They replied:
>By Allaah! You are still in your ancient deviation.'Meaning that after so many years passed, and no sign of Yusuf=s remains, you are still talking about Yusuf.

When the caravan arrived at Can'aan, it was as Hadharat Yaqoob(A.S) had predicted:
"When the carrier of glad tidings arrived, he cast it (the shirt) upon his (Yaqoob's) face, he became clear-sighted. He said: `Did I not tell you I know from Allaah Ta'ala what you do not know ?' YUSUF-96
This was a very difficult moment for the brothers. Drowning in shame and regret , with heads lowered, they said:
`Oh our father! Pray to Allaah Ta'ala to forgive us. Indeed we are wrong-doers.'

Hadharat Yaqoob (A.S) replied:
"Soon I shall pray to Allaah to forgive you. Indeed He is the Most-Forgiving, the Most-Merciful." YUSUF-98

The Family Of Hadharat Yaqoob(A.S) in Egypt.

Hadharat Yaqoob(A.S) left, with his entire family for Egypt. According to the Tauraat, 70 people went to Egypt. When Hadharat Yusuf(A.S) was informed that his family was near the city, he went to the outskirts of the town to welcome them. When Hadharat Yaqoob(A.S) saw his beloved son after such a long separation, he embraced him. Hadharat Yusuf(A.S) told his father:
`Enter the city with honour, dignity, and with the best of security.'

Hadharat Yusuf(A.S) seated his father and entire family in the Royal carriages, and took them into the palace. Thereafter a court was established. Hadharat Yusuf(A.S) placed his father on the throne and sat beside him. According to the custom of the time, the entire court prostrated in honour to them.

[This method of honour was permissible among the previous Ambiyaa(A.S). The Blessed Nabi(S.A.W) prohibited this sort of honour for his honour or for his Ummat, and reserved this only for Allaah Ta'ala.]

All the family did likewise. Upon seeing this, Hadharat Yusuf(A.S) recalled his childhood dream.
"He said: >Oh my father this is the interpretation of my dream afore time. Assuredly my Sustainer has made it come true.' YUSUF-100

Overcome by this wonderful outcome, Hadharat Yusuf(A.S) prayed to Allaah Ta'ala:
"Oh my Sustainer ! You have given me Sovereignty and taught me the interpretation of dreams. Oh Creator of the Heavens and the Earth ! You are my Guardian in this world and in the Hereafter. Grant me death as a Muslim, and unite me with the righteous ones." YUSUF-101

Demise

Hadharat Yusuf (A.S) spent most of his life in Egypt. He passed away at the age of 110 years. His body was embalmed and encased in a box. According to his bequest, when Hadharat Moosa(A.S) left Egypt with the Bani Israeel, then he took this box with him. Hadharat Yusuf(A.S) was buried in the land of his ancestors. It is said that his grave is in Nablus. This region of Can'aan is now known as Israel.

Important Morals

1. When a person's natural temperament is praiseworthy, and his environment is also good, then this person becomes an upholder of outstanding qualities.
2. When a person firmly believes in Allaah Ta'ala, then all his difficulties in the path of Allaah Ta'ala become easy for him.
3. Whether a person is tested through difficulties of wealth, poverty, or base desires, in every condition he should turn to Allaah Ta'ala, and remain steadfast on the truth.
4. When the love of Allaah Ta'ala penetrates the depths of a person's heart, then he will have achieved the object of his life. While spreading the message of Allaah, this love will be the dominating force in his life.
5. Honesty and trustworthiness are such blessings, that they are called the keys to success in both this world and in the Aakhirat.
6. Self-confidence is also a very good quality. He who has been endowed with this quality, will overcome the worldly difficulties and achieve great ranks.
7. Patience is a very great characteristic, and protects one from many evils. The Qur'aan has mentioned its virtues in more than 70 places. Allaah Ta'ala has conferred great ranks on the patient ones.
8. Forgiveness of his troublesome brothers when they regretted their evil actions is a proof of Hadharat Yusuf(A.S)'s large-heartedness.
9. Among the beauties of a person's character, is the wonderful quality of gratitude. In the sight of Allaah Ta'ala, this is a very high-ranking characteristic.
10.The outcome of jealousy and hatred, is that the one who hates or is jealous is always the grieved party, even though he may cause worldly harm to one whom he harbours a grudge against. The jealous one will lose in this world as well as in the Aakhirat ,unless he repents sincerely
11.He who possesses honesty, trustworthiness, patience and gratitude, achieves a successful life. That person who does not possess these qualities, is like an animal, or even worse. Hadharat Yusuf(A.S)'s life was

an example of beautiful characteristics. He invited the people to this prayer:
"Oh Creator of the Earth and the Skies, You are my Guardian in this world and in the Aakhirat. Grant me death as a Muslim, and include me among the pious." YUSUF- 101
12. To all men this story illustrates how important it is not to be swayed by the temtations of adultery.
13. Only Allaah has the knowledge of the unseen.
14. Allaah elevates whomsoever he desires and humiliates whomsoever he desires.
15. One may ask for a position when one realises that there is no one else fit for it.

HADHRAT YAQOOB(ALAIHIS SALAAM)

Name and Lineage

Hadhrat Yaqoob(A.S) was the second son of Hadhrat Ishaaq(A.S) and the grandson of Hadhrat IBRAHIM(A.S).In Hebrew his name means AIsraeel@ which consists of two words: >Isra=(servant) and>Iel=(Allaah).In Arabic it means >Abdullaah= .The progeny of Hadhrat Yaqoob(A.S) is called >Bani Israeel=.

The mention of Hadhrat Yaqoob(A.S) in the Qur=aan Hadhrat Yaqoob (A.S)=s name has been mentioned 10 times in the Qur=aan.He has been mentioned repeatedly in Surah Yusuf by name, pronouns and by his qualities. The Qur=aan has mentioned him as an eminent Nabi,a patient and forbearing person ,and the respected father of Hadhrat Yusuf(A.S).Hadhrat Yaqoob (A.S) was that great Nabi of Allaah Ta=ala who was sent to the >Can=aans=.His efforts were spent on this nation. He had 12 sons. Their story is mentioned in the chronicles of Hadhrat Yusuf(A.S).

HADHRAT SHUAIB(ALAIHIS SALAAM)

The people of Hadhrat Shuaib(A.S).

Hadhrat Shuaib(A.S) was sent to the AMadyan@ or AMadyaan@.Madyan was a tribe from the progeny of Hadhrat Ibrahim(A.S)=s son AMadyan@.Hadhrat Shuaib(A.S) was also from these people. They were known as the People of Hadhrat Shuaib(A.S).

Madyan or the As=haab-ul-Ayka

The Qur=aan acquaints us with two aspects of these people:
AIndeed we took revenge from them. Verily both of them (the People of Loot and the As=haab-ul-Ayka) were established in great cities.@

*The traders of Hijaaz used to travel to the great cities in Syria, Palestine, Yemen, crossing the Red Sea on the east coast, right up to Egypt. The Qur=aan has mentioned these huge cities as AUmmul-Mobeen@(The Mother Cities).In Arabic,AAyka@,is known as the lush ,green forests. The tribes of Madyan lived on the east coast on the Red Sea ,north-west of Arabia. From Hijaaz it was the last city en route to Syria .Some Ullama have differentiated between the Madyan and the As=haab-ul-Ayka(**the People of Ayka**),but they are really one and the same. They are called Madyan because of their ancestor ,and As=haab-ul-Ayka because of their town.*

Inviting to the truth

As a Nabi, Hadhrat Shuaib(A.S) realised that not only a few individuals ,but the entire community was sunk in sin. Their vice had reached such extremes, that instead of realising their evil, they used to take pride in their evil doing. They had also included these sins in their customs:

1.Idolatry and polytheistic festivals.
2.In business dealings they used to demand full payment ,but they used to weigh less, or they used to demand more than their rights ,but would pay less.
3.They used to cheat and steal in all their dealings.
4.They were so deceived by their abundant wealth, luxuries and lush plantations, that they regarded it as their own wealth and that of their ancestors. Not for a moment did they think:>These are the favours of Allaah Ta=ala. Therefore we should express our gratitude to Allaah Ta=ala ,and abstain from evil.=

This free, unchecked lifestyle gave rise to sinful practices. Finally Allaah Ta=ala chose, from among them, a person to guide them onto the straight path ,and lead them away from evil practices .This was Hadhrat Shuaib(A.S).

Although Hadhrat Shuaib(A.S) preached the same message of Unity (Tauheed),which was the foundation of the preaching of all the Nabis (S.A.W), he also laid great emphasis on fair business dealings. He emphasised on the rights of the people. Once justice is lost, all types of evil arises.

Grieved by the enormity of evil, Hadhrat Shuaib(A.S)addressed the people: >Oh my people worship one Allaah! There is none worthy of worship except Allaah Ta=ala. Do not cheat the people in your dealings! Weigh and measure justly! Yesterday you were ignorant, but today you have the proofs of Allaah Ta=ala in front of you. The excuse of ignorance will no longer be acceptable. Therefore accept the truth and abstain from these evils .If you have proper faith, then you are on the road to success. Do not be a hindrance in the path of the truth. Do not threaten those who have accepted the truth. Oh people, when you were few in number ,then Allaah Ta=ala increased your numbers and granted you security. Oh my people! Ponder over the terrible outcome of those who caused mischief on the earth. If one group from among you follows me, and the other turns away ,then the matter will not end there, but Allaah Ta=ala will decide between the two. Allaah Ta=ala is the best of deciders.

Hadhrat Shuaib(A.S)was a very eloquent speaker. The commentators have called him AKhateeb-ul-Ambiyaa@(The Orator of the Ambiyaa(A.S).)In spite of the various difficulties, he constantly advised his people ,but they remained unaffected .Apart from a few weak people, no one listened to him. The people not only persisted in their evil ,and robbed the people of their belongings but also stopped the people from going to Hadhrat Shuaib(A.S). If anyone had the good fortune of accepting Hadhrat Shuaib (A.S)=s message, they would ill - treat that person. In spite of all this, Hadhrat Shuaib (Alayhis Salaam)=s work still continued . Some of their proud conceited leaders told Hadhrat Shuiab (A.S):
>Oh Shuaib! It has to be one of two things ; either we will turn you and your followers out of our country , or we will compel you to return to our religion.=

Hadhrat Shuaib (Alayhis Salaam) replied:
>After acknowledging your religion was false, how can we return to it. After Allaah Ta=ala has saved us from your evil practices, to turn back to your religion would be accusing Allaah Ta=ala of falsehood. We will do whatever Allaah Ta=alah wishes. Allaah Ta=ala=s knowledge encompasses everything . We will rely only on Allaah Ta=ala.=

He prayed to Allaah Ta=ala:
>Oh our Sustainer! You make the decision of truth and falsehood, between us and our people. Indeed you are the best of Decision-makers.=

When the leaders saw the steadfastness and the determination of Hadhrat Shuaib (Alayhis Salaam), they left him and turned to the people: >Beware ! If you believe in Shuaib, then we will destroy you.=

Hadhrat Shuaib(Alayhis Salaam) said:

>Allaah Ta=ala has sent me to you so that I may try to correct you. Allaah Ta=ala will verify my words and present proofs in my favour. It is sad that you still persist any in your evil and oppose me at every turn. I am not requesting my/any payment for guiding you on the straight path. My reward is in the hands of Allaah Ta=ala. My only fear is that if you do not believe the wrath of Allaah Ta=ala may fall upon you .His decision is final and no plan or scheme can escape it.

The leaders frowned in displeasure saying:

>You wish that we should forsake the deities of our ancestors, and that we should not have the freedom in our dealings .If we stop weighing less and if we refrain from cheating the people, then we will become bankrupt. So what are you teaching us? How can you call yourself a proper guide?

The leaders said :
>Oh Shuaib! We can not understand what you are saying .You are weaker and poorer than all of us. If you were truthful, than you would be better than all of us. We only fear your people or else we would have stoned you to death .You will never get the better of us.=

Hadhrat Shuaib(Alayhis Salaam)replied:
AWoe unto you! You fear my people more than you fear Allaah Ta=ala. My Allaah is aware of all your actions. If you refuse to believe, then continue your evil actions. Soon Allaah Ta=ala will punish those of you who are deserving of punishment ,and who is a liar. Wait ! I will also wait!

Finally the unchangeable Law of Allaah Ta=ala was executed ,and the Wrath of Allaah Ta=ala destroyed this terrible nation.

The Type Of Punishment

According to the Tauraat, the people of Hadhrat Shuaib(Alayhis Salaam)were struck by two kinds of punishment:
They were relaxing in their homes, when they were suddenly seized by a terrible earthquake. Before the quaking stopped ,a fire rained from the sky. The next morning, the evil ones were found toppled over and burned.
AThus an earthquake seized them .They lay in their houses the next morning, toppled.@

AThey belied him ,therefore the torment of the day of the shadow seized them. Indeed it was the chastisement of a mighty day.@
Allaah says: A But the (mighty) blast did seize the wrong-doers, and they lay prostrate in their homes by the morning- as if they had never dwelt and flourished there.@ HUD 11/94 and 95

Hadhrat Shuaib(Alayhis Salaam)=s Grave.

There is a grave in Hadre-Maut which the inhabitants claim is the grave of Hadhrat Shuaib(Alayhis Salaam). He had settled there after the destruction of the Madyan. He lived there until he left the world.

Important Morals.

1.Fulfilling the rights of one=s fellow-beings, and honesty in one=s social dealings have such importance in Islam, that Allaah Ta=ala sent an eminent Prophet to rectify this fault.

2.Unfair dealings with ones business associates has such a bad effect, that this characteristic creates the terrible evil of injustice .This in turn leads to the deterioration of the mutual love and brotherhood of a nation and gives rise to greed ,selfishness ,miserliness, etc.

3.Justice is not limited to fair business dealings only, instead it should be the foundation of all dealings , be it with Allaah Ta=ala or with the servants of Allaah Ta=ala . Justice should not be omitted. No, what the occasion may be.

4.If a person does not maintain justice in the trivial aspects of his life, he cannot be expected to fulfill his more important worldly and religious duties honestly.

5.No sin is worse than creating mischief in the earth after effort has been spent to reform the situation. This tyranny ,pride ,theft ,degrade action , dishonour and great results in spiritual and physical disasters.

6.By studying the lives of the Ambiyaa(Alayhis Salaam) and their true followers ,one realises that although they presented such clear proofs, and the signs of Allaah Ta=ala with such love and affection, they constantly received threats from the disbelievers:
>We will stone you to death! We will kill you!=
So brave are the wrongdoers that they openly invite Allaahs wrath.
A They said: >You are only one of those bewitched! You are no more than a mortal like us ,and indeed we think you are a liars! Now cause a piece of the sty to fall on us, if you are truthful@ (Shuraa 26/185-7)

7.This type of behaviour leads to the final phase in the journey of Truth and Falsehood. Thereafter Allaah Ta=ala establishes His ALaw of Retribution@ and the punishment is meted out to the rebellious people even while in this world. Their destruction is left as a lesson to future generations.

Hadhrat Shuaib(Alayhis Salaam) and his people are mentioned in the Qur=aan in Surahs :A=araaf ,Hood, and Shu=araah in detail ;and in Surahs: Hijr, and Ankaboot in brief.

Translation Edited by Mufti Afzal Hoosen Elias